

## Editorial

An emerging theme in this issue is re-interpretation. Bhikkhunī Dhammadinnā's article challenges a critical re-assessment of Nāṇananda's influential *Concept and Reality* that appeared in the last issue of *BSR*. Charles Preston's article offers a new reading of the significance, in relation to Buddhist ideas on class, of the commentarial story of the origins of the Licchavis, and in the course of doing so emphasizes the role of stories in conveying Buddhist ideas. Yu-Shuang Yao and Richard Gombrich's article traces the roots of Chinese Humanistic Buddhism and sees Christian influences as being of a more Roman Catholic than Protestant nature. Young-Hae Yoon and Sherwin Vincent Jones's article probes the extent to which anti-Buddhist violence in South Korea may be encouraged by Evangelical Protestants' doctrines of religious exclusivism, dominionism and spiritual warfare. Paul D'Ambrosio's article argues that rather than Brook Ziporyn's reading of early Chinese Philosophy being overly Buddhist, Chinese Buddhism was already infused with ideas from this strand of thought.

Through much of the above swirl inter-relationships between Buddhism and Brahmanism, Catholic and Protestant Christianity, and Chinese thought.

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